

# A RELATION OF

The Trauells of two English Pilgrimes: What admirable accidents befell them in their iourney towards *Ierusalem*, *Gaza*, *Grand Cayro*, *Alexandria*, and other places.

Also, what rare Antiquities, Monuments, and notable memories (according with the ancient remembrances in the holy Scriptures) they saw in *Terra Sancta*: with a perfect description of the old and new *Ierusalem* and situation of the Countries about them.

*Mr. Purchas. & Mr. Burroughs.*  
Written by H. T. in the behalfe of himselfe and his fellow Pilgrims.



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# RELATION OF

the Journals of two English Priests

Guineas: Wherein is related the History

of the Country towards the Coast

of the River of Sierra Leone

and other places

Also, what the Antiquities, Monuments, and Records

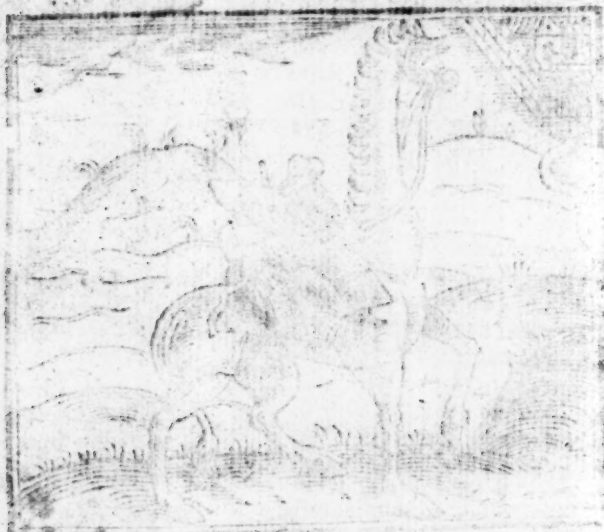
of the Country are, together with the ancient Remains in the

same, and the present State of the Country

as it is at present, and the present State of the

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LONDON:  
Printed by J. W. for N. B. and J. W. in the  
Street, at the Sign of the Ship.



A true and strange discourse of the  
late travells of two English Pilgrimes, What  
admirable accidents befell them in their  
journey to *Ierusalem, Grand Cayro,*  
*Alexandria, &c.*



Lthough it passe as a generall  
uerbe, that Trauellers may tell  
leasings by authority, yet being  
not way danted by that bag-  
bear thunder-bolt, but confident-  
ly standing on the iustice of my  
cause: my kinde commendations  
to all you my deere friends first re-  
membred, thus from *Ierusalem*

I begin to salute you. You shall vnderstand, that since my  
departure from *Grand Cayro* towards the Holy Land, I  
wrote you a letter from *Rama*. (This *Rama* is a place where  
the voyce was heard of *Rahabell*, weeping for her children)  
wherein I certified you of all my proceedings, from *Grand*  
*Cayro* euen to that very place. I sent it with seuen other  
Letters beside to *Damascus* in a Carauan, from thence to bee  
conueied to *Constantinople*: But doubting least the said pac-  
ket is not as yet come to your hands, I thought good to  
write againe vnto you concerning all my aforesaid p'ceed-  
ings; as also the rest of my voyage to *Ierusalem*, with my  
imprisonment and troubles in the Citie, and what me-  
morable Antiquities I saw there and else where, vn-  
till my returne backe to *Alexandria*. First you shall  
know, that I departed not from *Grand Cayro* till the

ninth of March, vpon which day I came to the place where (it is said) the Virgin *Mary* did stay with our Saviour Christ: So farre was I accompanied by *Anthony Thorpe* and foure others that went to *Grand Cayro* with mee, but there left mee, departing backe to the Citie, and I with my fellow trauellor, *Maister Iohn Burrell*, both of vs being in our Pilgrimes habits, came that night to a Towne called *Cank*, where wee were glad to take vpon our lodging in a yard, hauing no other bedding then the bare ground. The next day wee departed thence, and came to a Towne in the Land of *Gazan*, where we met with a company of Turkes, Jewes, and Christians, and some 750 Camels, all which were bound for *Damasco* ouer the Deserts; yet was there amongst them two and twenty Greeks and Armenians, whose purposed traualles lay to *Ierusalem*, which made vs the gladder of their company. At this Towne being named *Philbie*, we stayed two daies and one night: in which time I went into a house, where I saw a very strange secret of hatching of Chickens, by artificiall heate, or warmth: The like I had seen before at *Grand Cayro*, but not in such extraordinary numbers or multitudes as here: the manner whereof I will declare as followeth. The Country-people inhabiting about this Towne, foure or five miles distant euery way, bring their egges in apt carriage for the purpose, vpon Asses or Camels, to this place, where there is an Oven, or Furnace, purposely kept temperately warme, and the Furner or Maister thereof standeth readie at a little doore to receive the Egges of euery one, by tale; ylesse that when the number arises so high (as to ten Camels loading or more) then hee filleth a measure by tale, and after that order measures all the rest. And I tell you this for a truth, that I saw there receiued by the Furner, Cooke, or Baker, in one day, by tale, and by measure, the number of thirty five or forty thousand Egges: and they told mee, that for three daies space together, hee doth nothing but

still  
 still  
 still



still receiue in Egges, and at twelue daies end, they come againe to fetch Chickens, sometimes at ten daies, and sometimes (but not very often) at seuen daies, according as the weather falleth out. Perhaps some two hundred persons are owners of one Raurgefull, some having 2000, some one; or more or lesse, as the quantities amount to: The Furner noteth the names and portions of euery bringer; and if he chanceth to haue a hundred and fifty thousand, or two hundred thousand at one heate (as many times it chanceth that hee hath) yet doth hee mingle them all together, not respecting to whom they severally belong. Then hee layeth them one by one vpon his Raurge, so nere as they can lye and touch each other: hauing first made a bed for them of Camels dung burnt; and the place wherton the ashes doth rest, is of a very thinn matter made of earth, but mixed with the Camels dung in the making, and some Pigeons dung amongst it: yet herein consisteth not the secret onely: for there is a concaue or hollow place about three foote breadth vnder it, whereon is likewise spread another layer of Camels dung, and vnder that is the place where the fire is made. Yet can I not rightly call it fire, because it appeareth to bee nothing but embers: for I could not discerne it but to bee like ashes, yeelding a temperate heate to the next concaue, and the heate being relisted by the layer of dung next it (which dung being greene, and laid vpon peeces of withered trees, or rather boughes of old dead trees) deliuereth forth an extraordinary vapour, and that vapour entreteth the hollow concaue next vnder the Egges, where in time it pierceth the aforesaid mixed earth: which toucheth the ashes whercon the Egges are laid, and so serueth as a necessary receptacle for all the heate coming from vnderneath. This Artificiall heate glyding through the embers whercon the Egges lye, doth by degrees warme through the shells, and so insuffleth life by the same proportions of heate: thus in

seven, eight, nine, ten, or sometimes twelue daies, life  
 continueth by this artificiall meanes. Now when the  
 Furner perceiueth life to appeare, and that the shells  
 begin to breake, then hee beginneth to gather them: but  
 of a hundred thousand, hee hardly gathered threescore  
 thousand, sometimes but fifty thousand, and sometimes  
 (when the day is ouercast) not twenty thousand: and  
 if there chance any lightning, thunder, or raine, then of  
 a thousand hee gathers not one; for then they all miscarry  
 and die. And this is to bee remembered withall, that bee  
 the weather neuer so faire, the aire perfectly cleere, and  
 euery thing as themselves can desire, and let the Chick-  
 ens be hatched in the best manner that may bee, yet haue  
 they either a claw too much, or too little; For sometimes  
 they haue five clawes, sometimes sixe, some but two be-  
 fore and one behind, and seldome, very few or any in their  
 right shape. Afterwards, when the people come to receiue  
 their Egges that before had brought them in, the Furner  
 giues to euery one ratable, according as the Furnace yeel-  
 deth, reseruing to himselfe the tenth for his labour. Thus  
 haue you the secret of hatching Egges by heate artificiall  
 at the Towne of *Philbis* in the Land of *Gozan*, which I  
 thinke were in vaine to be practised in *England*, because  
 the aire there is hardly ten daies together clarified, neither  
 is there any Camels dung, though they haue dung of other  
 beasts euery way as hot: therefore when the Sunne is  
 in *Cancer*, *Leo*, or *Virgo*, you may, if you please, try what  
 may be done. Perhaps some will thinke this to be a lye, or  
 fable; but to such I answere; I can vrge their credence no  
 further, then my faith and truth can perswade them: And  
 if thereon they will not belecue me, let them take paines  
 to make their owne eyes a witnesse, and when they haue  
 payd as deereley as I haue done (for the sight of this and  
 other things cost me an hundred Markes in fifty dayes)  
 their iudgements will be better confirmed.

But now to my iourney toward the Desert of *Arabia*,  
 which

which I was of force to passe, before I could come to the holy Land. Then we departed from the Towne *Philbits*, traueilling all night in company with the *Caravan* of *Damasco*, & the fourteenth at nine of the clocke, wee pitched our tents at *Baharo* in the land of *Gozan*. From thence wee departed that night, and the 15. at night, we pitched at *Salbia*, which is to the eastward of the land of *Gozan*, and stands on the borders of the *Arabian* Deserts: there we stayed two daies, for feare of the wilde *Arabs*, and departed thence, the 17. Wee passed that night, ouer a great bridge, vnder which the salt-water standeth. This water comes out of the Sea from the parts of *Damiscia*, and by mens hands was cut out of that place, some hundred and fifty miles into the maine Land, by *Ptolomans* King of *Egypt*, who purposed to bring the Red sea and the Mediterranean all into one: but when hee foresaw, that if hee had gone through with his worke, all his Country had beene quite drowned, he gaue it ouer, & builded a bridge there to passe ouer. This place parteth *Arabia* and *Egypt*, & no sooner had we past this bridge, but we were set vpon by the wilde *Arabs*, and notwithstanding our great company (for we were more then a 1000 persons) a Camell loaden with Callicoes was taken from vs. 4 of our men hurt, and one of them mortally wounded, & the *Arabs* ran away with the prey, we being vnable to helpe it, because it was night. The next day, we Pitched by a wel of brackish water: but I forgot to tell you, that my fellow Pilgrime, *M Iohn Burrell*, escaped very narrowly in the last nights bickering: there we rested our selues, till 3 of the clocke in the afternoon, which they call *Lasara*; for the *Arabians* and *Egyptians* diuide the day into foure parts: then we departed, & pitched the next morning at a Castle in the desert, called *Carga*, which is one of the three Castles which the Turkes keepe in the desert, to defend all trauellers from the wilde *Arabs*: Ther efore there we paid a certaine taxe, which was sixty peeces of siluer, of two pence a peece value, for each man, or boy, & seuentie sixe

peecees for a Camell laden, and fourteene for a Mule ; Having paid this imposition we departed, and pitched againe the 16. at another brackish well, from whence setting onward, wee pitched the 20 of March, at the second Castle called *Arriis*, kept also by the Turkes, in the said deserts, where our tax was but twenty peecees of siluer for each passenger, and thirty for a Camell. From thence, we were guided by many Souldiers to the third castle called *Raphael*, making one long iourney of 4 houres together : Here it is said, that the Kings of *Egypt* and *Iudea*, fought many great Battailles : which to mee seemed very vnlikely, because there is nothing to relecue an army withall, except sand and salt water.

There we paid ten peecees euery passenger, and 20 for a beast. So departing thence, the 22 in the morning, we pitched at *Gazzin* in *Palestine*, a goodly fruitfull country, & there we were quitted of all the deserts. In this towne I saw the place where (as they told vs) *Sampson* puld downe the two Pillars, and slew the *Philistins* : and surely it appeares to be the same to wne, by reason of the situation of the country : There we payd 22 peecees for each beast, and ten each passenger. From thence we departed and pitched at a place called in Arabian, *Cannie*, but by the Christians called *Bersheba*, being vpon the borders of *Iudea*, where we paid but 2 peecees of siluer each one, and foure for a beast. Departing thence, the 23 in the morning, we pitched our Tents vpon a greene close vnder the wals of *Ramoth* in *Gilead* : there I staid all the day, and wrote eight letters for *England* by the forenamed *Carauan* which went for *Damasco*, to be co-ueied to *Constantinople*, and so for *England*. The next day being the 24 in the morning, I with other Christians set toward *Ierusalem*, & the great *Carauan* went their way for *Damasco*, but we pitched short that night at a place called in Arabian, *Cdehelanish*, being 16 miles from *Hebron*, where the Sepulchre of our father *Abraham* is, and 5 litle miles fro *Ierusalem*. From thence we departing in the morning

ning being our Lady day in Lent, and 9 of the clocke before  
 noone, I saw the City of *Ierusalem*, when kneeling downe,  
 and saying the Lords prayer, I gaue God most hartly thanks  
 for conducting mee hither, to behold soe holy a place with  
 my eyes, whereot I had read soe often before. Comming  
 within a furlong of the gates, I with my companion. M.  
*John Burrell*, went singing and praying God, till we came  
 to the west gate of the City, and there he stayed, because it  
 is not lawfull for a Christian to enter vnadmitted. My com-  
 panion aduised me to say, I was a *Greeke*, onely to auoyd go-  
 ing to masse: but I not hauing the *Greeke* tongue, refused  
 soe to doe, telling him euen at the entry of the gates, that I  
 would neither deny my Country, nor Religion, whereupon  
 being demanded, who we were, Master *John Burrell* (an-  
 swering in the *Greeke* tongue) told them that hee was a  
*Greeke*, and I an *Englishman*. This gaue him admittance to  
 the *Greeke* Patriarke, but I was seized on and cast into pri-  
 son, before I had stayed a full houre at the gate; for the  
 Turkes flatly denied, that they had euer heard eyther of my  
 Queene or country, or that she paid them any tribute. The  
*Pater Guardian*, who is the defender of all Christan Pil-  
 grimes (and the principall procurer of my imprisonment,  
 because I did not offer my selfe vnder his protection, but  
 confidently stood to be rather protected vnder the Turke,  
 then the Pope) made the Turke soe much my enemy, that I  
 was reputed to be a spy, and soe by noe meanes could I be  
 released from the dungeon.

Now giue me fauour to tel you how it pleased God (that very  
 day) to deliuer me, and grant me passe as a Protestant, with-  
 out yeelding to any other ceremony, then carriage of a wax  
 candle onely, far beyond my expectation. Here let mee re-  
 member you, that when I staid at *Ramoth in Gilead*, where  
 I wrote the 8. letters for *England*, by the *Carauan of Da-*  
*masco*: hauing so good leasure, I went to a Fountaine to  
 wash my soule linnen, and being earnest about my busines,  
 suddenly there came a Moore vnto mee, who taking my

B 2 *clothes*

cloaths out of my hand, and calling me by my name, sayd he would helpe me.

You doubt not, but this was some amazement to me, to heare such a man call me by my name, and in a place so far distant from my friends, country and acquaintance: which he perceiuing, boldly thus spake in the French tongue: why Captaine, I hope you haue not forgotten me, for it is not yet 40 daies since you set me a land at *Alexandria*, with the rest of those passengers you brought from *Argier*, in your ship called the *Troian*? and here is another in this *Caravan*, whom you likewise brought in company with, that would not bee a little glad to see you. I demanded of him, if he dwelt there? he answered me no, saying that he and his fellow were going in that *Caravan* to *Damasco* (which place they call *Sham*) and from thence to *Begdar*, which we call *Babylon* & from thence to *Mecha* to make, a *Hadgee*, for so they are called when they haue been at *Mecha*: moreover, he told me, that he dwelt in the Citie of *Fesse* in *Barbary*.

This man (in my mind) God sent to bee the meanes of mine immediate deliuey: For after I had taken good notice of him, I well remembered that I saw him in my ship, though one man among 300 is not very readily known: for so many brought I fro *Argier* into those parts, of different Nations: as Turkes, Moores, Iewes and Christians: I desired this man to bring me to the sight of his other copanion, which (hauing washed my linnæ) he did, & him I knew, very readily. These two concluded, & the one of them would depart thence with the *Caravan*, & the other go along with me to *Ierusalem*, which was & Moore before remembered: & such kind care had the Infidel of me & he would not leaue me vnaccompanied in this strange Land: which I can not but impute to Gods especial prouidence for my deliuerance out of prison, or else had I beene left in most miserable case.

When this Moore saw me thus imprisoned in *Ierusalem*, my dungeo being right against & Sepulchre of Christ, albeit he wept, yet he bad me be of good comfort, & went to &

*Bashaw*

*Baskaw* of the Citie, and to the *Saniacke*, before whom hee tooke his oath, that I was a Mariner of a ship, which had brought two hundred and fifty, or three hundred Turkes and Moores into *Egypt* from *Argier* and *Tunis*, their journey being vnto *Mecha*.

This Moore (in regard he was a *Musliman*) preuailed so well with them, that returning with sixe Turkes backe to prison, he called me to the doore, & there said vnto me, that if I would goe to the house of the *Pater Guardian*, and yeeld my selfe vnder his protection, I should bee enforced to no Religion but mine owne, except it were to carry a candle: to the which I willingly condescended.

So paying the charges of the prison, I was presently deliuered, & brought to the *Guardians* Monastery, where the *Pater* comming to me, tooke mee by the hand, & bad me welcome, maruelling I would so much erre frō Christianity, as to put my selfe rather vnder the Turkes, then his protection: I told him, what I did, was because that I would not go to Masse, but keepe my conscience to my selfe; He replied, that many *Englishmen* had bene there, but (being Catholiques) went to Masse, telling the Turkes at the Gates entrance, that they were *Frenchmen*, for the Turkes know not what you meane by the word *Englishman*; aduising me further, that when any of my countrymen vndertook the like trauaile, at the gates of *Ierusalem* they should terme themselves, either *Frenchmen*, or *Brittians*, because they are well knowne to the Turkes.

This, or such like conference past betweene vs: and further he asked me, how old our *Queens* Maiesty was, and what was the reason she gaue nothing to the maintenance of the holy Sepulchre, as well as other Kings and Princes did? with diuerse other friuolous questions whereto I answered accordingly. This day being spent euen to twi-light, *M. Iohn Burrell*, who passed as a *Greek* without any trouble, came in vnto vs, being neuerthelesse constrained to this Monastery, or else he might not stay in the Citie; for such



sway doe the Papists carry there, that no Christian stranger can haue admittance there, but hee must bee protected vnder them, or not enter the City. *M. Burrell* and I, being together in the court of the Monastery, 12. fat-fed Friars came forth vnto vs, each of them carrying a wax-candle burning, and two spare candles besides, the one for *M. Burrell*, the other for me. Another Fryar brought a great bason of warme water, mingled with Roses, and other sweete flowers; and a Carpet being spread on the ground, and Cushions in chaires set orderly for vs; the *Pater Guardian* came and set vs downe, giuing each of vs a candle in our hands, then came a Friar and puld off our hose, and setting the Bason on the Carpet washed our feete.

Soe soone as the Friar began to wash, the twelue Friars began to sing, continuing soe, till our feete were washed, which being done, they went along singing, and we with the *Guardian* came to a Chappell in the Monastery, where one of them began an oration in forme of a Sermon, tending to this effect; how meritorious it was for vs, to visite the holy land, and see those sanctified places where our Saviours feete had trode.

The sermon being ended, they brought vs vnto a chamber where our supper was prepared; there we fed somewhat fearefully, in regard that strange cats haue as strange qualities: but committing our selues to God, and their outward appearing Christian kindenesse, wee fell to heartily, supd very bountifully, and after (praising God) were lodged decently. Thus much for my first entertainment in *Ierusalem*, which was the 25. of March 1610, being our Lady day in Lent. Now followes what the Friars afterward shewed me, being thereto appointed by the *Pater Guardian*. Early the next morning wee arose, and hauing saluted the *Pater Guardian*, he appointed seauen Friars and a Troughman: soe forth we went to see all the holy places in the City which were to be seene, except those in *Sepulchra Sancta*; for that required a whole dayes worke afterward

ward, and at enery place where wee came, wee kneeled downe, and said the Lords prayer. The first place of note that the Friars shewed vs, was the place Iudiciall next the house of *Veronica Sancta*: and demanding of them what Saint that was, they told me, it was she that did wipe our Sauours face, as hee passed by in his agony.

Descending a little lower in the same street, they shewed me the way which our Sauour Christ went to crucifying, called by them; *Via Dolorosa*.

Then on the right hand in the same street, I was shewed the house of the rich glutton, at whose gate poore despised *Lazarus* lay.

Holding on our way down this street, we came to a turning passage on the left hand, whence they told me, *Simon Cyrenius* was coming toward the *Dolorous way*, when the Souldiers seeing him, called him, and compelled him against his will, presently to helpe our Sauour to carry his Crosse.

Then they told me, that in that same place the people wept, when Christ answering, said vnto them, *Oh daughters of Ierusalem, weepe not for mee, &c.*

Next they shewed mee, the Church where the Virgin *Mary* fell into an agony, when Christ passed by carrying his Crosse.

Afterward, they brought me to *Pilates* Palace, which though it be all ruinated, yet is there an old Arch of stone, which is still maintained by the Christians; & it standing full in the high way we passed vnder it: much like the way of passage vnder *M. Hammons* house in the Bulwarke, but that the Arch is higher: for vpon that Arch, is a Gallery which admitteth passage (ouer our heads) from one side of the streete to the other: for *Pilates* Palace extendeth ouer the high way on both sides, and *Pilate* had two great windowes in the said Gallery, to gaze out both waies into the street, as Master *Hammon* hath the like aduantage at both his windowes.

Into

Into this Gallery was our Sauour brought, when he was shouen vnto the Iewes, & they standing below in the street, heard the words, *Ecce Homo*. A litle from this place, is the foot of the staires, where our Sauour did first take vp his Crosse. Then they brought me to the place where the virgin *Mary* was conceived & borne, which is the Church of *S. Anna*, and noe Turkish Church. Next, they shewed me the poole where Christ cleansed the Leapers, and then guiding me to *S. Steuens* gate, a litle within it vpon the lett hand, they shewed me the stone wherewith *S. Steuen* was stoned.

From hence, I saw the staires going vp to Port *Area*; at which port there are diuers Reliques to be seene: it was the East gate of the Temple which *Salomon* built vpon mount *Moriah*, in which Temple was the place of *Sanctum Sanctorum*, but now in that place is built a goodly great Church belonging to the Turkes.

Thus spent I the second day, being the 26 day of March, all within the gates of *Ierusalem*, except my going to see the stone, wherewith Saint *Stenen* was stoned. the next day being the : 7, hauing done our duty to God, and the *Pater Guardian*, we hired Asses for the Friers, and Troughman to ride on, and going forth the Citie gates, wee mounted, and rode directly towards *Bythinia*.

By the way as we rode, they shewed me the place of the fruitlesse fig-tree, which Christ cursed: next, the Castle of *Lazarus*, that *Lazarus*, whom Christ loued so well: for his house or Castle was in *Bythinia*, but it was vtterly ruinated, and nothing to be seene, but the two sides of the wall.

In the same Towne, they shewed me the house of *Mary Magdalen*, but so ruinated, that nothing is left of it, but a peece of a wall: there I saw likewise *Marthaes* house, consisting of 3 peeces of a wall: & thence they brought me to the stone where the two sisters told Christ that *Lazarus* was dead, from whence passing on, they shewed me the place, where our Sauour raised *Lazarus* from death, after he had layne three daies in the ground, & where hee was buried afterward, when he died.

This

This place hath beene notably kept from the beginning and is repaired still by the Christians: but yet in poore and very bare sort: And this is all that I saw in *Bythinia*.

From hence we rode vnto mount *Oliuet*, and passing by *Bethphage*, they brought me to the place where our Sauiour tooke the Assie and Colt when hee rode to *Ierusalem* vpon Palme-sunday. Riding frō *Bethphage* directly North, wee came to the foot of Mount *Oliuet*, where they shewed mee the place *Benedicta* of the Virgin *Maries* Annunciation: & ascending to the top of y<sup>e</sup> mount, wee saw the place of our Sauiours Ascension: At the sight whercof we said our prayers, and were commanded withall to say siue *Pater Nosters*, and siue *Aue Maries*, but we said the Lords prayer, took notice of the place, and departed, This is the very highest part of Mount *Oliuet*, and hence may be discerned many notable places: as first, West frō it is the prospect of the new Citie of *Ierusalem*: South-west from it, may be seen the prospect of Mount *Syon*, which is adioyning to new *Ierusalem*: also in the valey betweene *Syon* and the Mount whereon I stood, I saw the Brooke *Cedron*; the Poole *Silo*; the Garden wherein our Sauiour prayed, the place where afterward he was betrayed, and diuerse other notable things in this valey of *Gethsemane*: as the tombe of *Abfalon*, King *Davids* son, the tombe of *Iehoshaphat*, and others, which I will speak of, when I come to them.

Full South from Mount *Oliuet*, I could see the places we came last from: as all *Bythinia* and *Bethphage*: also East north-east from this Mount, may be seene both the Riuer of *Iordan*, which is some 15 miles off, and *Iericho*, which is not far, because it is to the Westward of *Iordan*,

From Mount *Oliuet* East and East South-East, may hee see the lake of *Sodom* and *Gemorrhā*, which is some 100 miles long, and 8 miles ouer: all these places I set with the Compasse, when I was on Mount *Oliuet*: for I stayed on the top of it, some two houres & a halfe, hauing a little Compasse about me.

C

Descending

Descending hence toward the foore Westwards, we came to a place where the Friers told me that a woman called Saint *Pelagia*, did pennance in the habite of a Friere: when at I smiling, they demanded why I did so? I answered, that to beleue *Pelagia* was a Saint, stood out of the compasse of the Creed: they told mee, when I shoud come home at night they would shew mee sufficient Authors for it: but when I came home, I had so much to do in writing my notes out of my table-book, that I had not leasure to vrge their Authors for Saint *Pelagia*.

By this time they brought vs to the place where our Sauior did foresee the iudgement, then where he made the *Pater Noster*, and then where the Apostles made the *Creed*.

From hence we came to the place where Christ wept for *Ierusalem*, and from thence to the place where the Virgin *Mary* gaue the Girdle to *S. Thomas*; and then to the place where she prayed for *S. Scenon*, All these last were coming downe Mount *Olivet*, toward the valley of *Gethsemane*, where by the way we came to our Ladies Church, wherein is her Sepulchre, and the Sepulchre of her Husband *Ioseph*, with the Sepulchre of *Anna*, and many others in that Church.

This Church standeth at the foore of Mount *Olivet*; & was built (as they say) by *Helena* the mother of *Constantine* the Great: Here the Friers went into the Virgin *Maries* Sepulchre, and there either said Masse or prayers, while we in the meane time went to dinner.

In this Church is a fountaine of exceeding fine water, and in regard wee went downe in a Vault, as it were, it giueth a maruellous lowd eccho, or sound.

Hence we went to the Caue whether *Iudas* came to betray Christ when he was at prayers, and thence to the garden where our Sauionr left his Disciples, commanding them to watch and pray, but found them sleeping at his returne: then they brought me to the garden where Christ was taken: and all these last three were in the valley of *Gethsemanie*.

*Gethsemaine*. Riding vnto the towne (whereof the valley beares the name) on the left hand, I saw the before remembred Sepulchres of *Absolon* and *Iehoshaphat*, and on the right hand, the Brooke *Cedron*, which at my being there had not one drop of water in it (for indeed) it is but a ditch to conuey the water to the two hills (I meane Mount *Oliuet*, and Mount *Syon*) when any store of raine falleth. And this ditch, or brooke *Cedron*, is in the valley betweene both those Hills.

Hard by the brook *Cedron*, they shewed me a stone marked with the feet and elbowes of Christ, in their throwing of him downe, when as they tooke him, and euer since (say they) haue those prints remained there.

From thence we rode to the place where *S. Iames*, the yonger did hide himselfe, and afterward was buried there: there also they shewed where *Zachariah* the son of *Barachiah* was buried, and brought me to another place, where (they say) the Virgin *Mary* vsed often to pray.

Then came we eft-soone to the poole of *Silo*, wherein *M. Burrel* & I washed our selues, & hence we were shewen the place where the Prophet *Esay* was sawen in peeces: thence they guided vs to an exceeding deepe well where the Iewes (as they say) hid the holy fire, in the time of *Nabuchadonosor*.

Heere we ascended from the valley to a hill side, which lyeth iust South from Mount *Syon*, but there is a great valley betweene, called *Gebinnon*, and there they shewed me the place where the Apostles hid themselves, being a Caue in a Rock. Ascending higher hence, they brought me to the field, or rather, to be more rightly termed the Rock, where the common buriall place is for strangers, being the very same (as they say) which was bought with the 30 peeces of silver, that *Iudas* receiued as the price of his Master, which place is called *Aceldema*, and is fashioned as followeth. It hath 3 holes aboue, and on the side there is a vent, at the vpper holes they vse to let downe the dead bodies, to the estimation of some fifty foot downe.

In this place I saw two bodies, new or very lately let downe, and looking downe (for by reason of the three great holes about, where the dead bodies lie, it is very light) I receiued such a saour into my head, as it made mee very sieke, soe that I was glad to entreate the Friars to goe noe further, but to returne home to the City.

Soe heere we went through the valley of *Gehin on*, and at the foot of Mount *Syon* (hauing a little bottle of water which I brought from the Poole *Silo*) I dranke, and rested there an houres space, eating a few Raisins and Oliues which we brought with vs from *Ierusalem* in the morning.

After I had well rested and refreshed my selfe, we began to ascend Mount *Syon*, and a little way vp the hill they shewed me the place where *Peter* hauing denied Christ & hearing the Cock crow, went out and wept.

Ascending higher, they shewed me the house where the Virgin *Mary* dwelt, which was nere vnto the Temple: the they brought me to the place where the Iewes setting on the blessed Virgin *Mary* to take her, she was conueyed away by miracle.

Hence, wee went to the house of *Caiphas*, which was somewhat higher vpon Mount *Syon*, & there I saw the prison wherein our Sauour was detained. Passing on still higher, they guided me to a little Chappell which is kept by the *Armenians*, wherinto entring, at the high Altar they showed me the stone which was vpon our Sauours Sepulchre (as they say) and it is neere to the place where *Peter* denied Christ: for there they shewed mee the Piller whereon the Cock stoed when he crowed.

Hence was I brought to the place where our Sauour made his last Supper, and thence I came where the holy Ghost descended vpon the Apostles: whence passing on, they shewed mee the place where Christ appeared to his Disciples the eighth day after his Resurrection, where *S. Thomas* desired to see his wounds.

Neere



Neere to this place vpon Mount *Syon*, the Virgin *Mary* died, & hard by, they shewed me a place bought by the Pope of the *Turkes*, for the buriall of the *European* Christians, because he would not haue them cast into *Aeldema*: they told vs that the yeare before, 5 Englishmen were buried in the place, whether by the Friers spoysoning the, or howsoeuer else it hapened, but wee thought it strange that all 5 should die together in one weeke. Thence came we to the house of *Annas* the high Priest, which is now but a paire of very old wals, and nothing else of it to bee seene: but at the side of one of the walls is an old Oliue tree, whereto they told me that our Sauour was fast bound: and demanding a further reason thereof, they said that when hee was brought vnto his house, *Annas*, being asleepe, his people would not awake him: so during their time of stay, they bound him to the said Oliue tree, and when hee awaked, then hee was brought in and examined.

Departing hence toward the South-gate of the Citie which standeth likewise vpon Mount *Syon*, wee alighted from our Asses, and entring, I noted it well: for I had seene three of the foure-gates.

And being desirous to see the North-gate also, they brought me to the Church of *S. Thomas*, which is within the wall all ruinated: then to the Church of *S. Marke*, where *Peter* came being deliuered out of prison by the Angell that brake open the gate. Then they shewed me the house of *Zebedeus*, whence we came to a place kept by the *Hbasines*, and there ascending first by a darke way, led on by a line or cord, wee attained to a high place neere to the *Sepulchra Sancta*, where I paid two peeces of siluer to goe, and being entred, I demanded what place it was? the same (quoth they) where *Abraham* would haue sacrificed his son *Isaac*.

Thence went we to the prison where *S. Peter* and *Saint John* were, being the next doore to the prison wherein I was but before: which made me the forrier, that it was not my fortune to haue gone into it being so neere it.

Hence we came to the North-gate being on Mount *Calvary* side, where hauing well viewed the gate, and perceiuing it waxed late, wee went directly home: this was my third daies worke, in and about *Ierusalem*, wearied not a little with often alighting to pray: for at each seuerall place before recounted, wee dismounted and said the Lords prayer on our knees.

On the morrow being the 28. day, early in the morning, we tooke our Asses, riding forth at the West gate, through which I first entred, and passing on South-ward, wee left Mount *Syon* on the left hand: at the foote whereof they shewed me the house of *Uriah*, and the Fountaine where *Beerseba* washed her selfe, when King *Dauid* espyed her out of his Turret.

Thence went we to the place where the Angell took vp *Abacuek* by the haire of the head, to carry meat to *Daniell* in the Lyons den. Next came wee to the place where the wise men found the Star when it was lost, and then where the Virgin *Mary* rested her selfe vnder a tree, as shee came from *Bethleem* to *Ierusalem*, which tree they still repaire by setting another close to the root of it.

Hence rode we to the house of *Elias* the Prophet, where they shewed me his vsuall place of sleeping, and his house standeth so vpon a hill, as from thence I did see *Bethleem* a farre off,

Thence we went to an old ruinated house, which they told me was *Iacobs*: which may the better appeare to be so, for in the field thereto adioyning, is the tomb of *Rachel*, *Iacobs* wife: and some two miles from this tombe is a towne in the same field called *Bethesula*, the inhabitants whereof are all Christians.

In this great field (being betweene *Ierusalem*, and *Bethleem*) did lie the campe of *Senacherib* when he besieged *Ierusalem*. From hence we rode to the field, where the Angels brought tidings of great ioy to the Shepherds, which is two miles from *Bethleem*: and thence we rode to *Bethleem*

to the Monastery, wherein were some ten Friers; who welcomed me very kindly, and brought me first into a great Church, then into a large entry, wherein I saw the name of M. *Hugh Stapers* twise set; one aboue another, and betweene them both I set my name.

Then they guided mee downe the staires into a vault, where was a Chappell set in the place of our Sauours Natiuity, enclosing both it and the Manger wherein Christ was laid, and also the place where he was presented with gifts by the wise men.

Ouer this Chappell is a great Church, built by Queene *Helena* mother to *Constantine* the great (as they say) and further, I saw diuers Tombes of holy men and others.

Going vp to the top of the Church, I saw vpon the leads the name of M. *Hugh Stapers* againe ingrauen, which made me looke the earnestlier for some other *Englishmens* names; but finding none, I graued downe my name and came away: then went wee in and dined with the Fryers.

After dinner, they brought me to a place where the Virgin *Mary* hid her selfe, when search was made to kill the Children.

So taking my leaue of *Bethleem*, giuing the Friers 3. peeces of Gold for my dinner, and my company with mee, being 8. in number, mounting on our Asses, we rode to the Well, where King *Dauids* three Captaines fetched water for him through the whole host of the *Philistines*: which standeth a little way from *Bethleem*, towards *Ierusalem*, and hath three Places to draw water vp.

Hence went we presently backe to *Ierusalem*, entering the gate at 4. of the clock in the afternoone, and at 5. the Turkes let vs into the *Sepulchra Sancta*, each of vs paying nine peeces of Gold for our entrance.

No sooner were we in, but they locked the gates, so there I stayed till a 11. of the clocke the next day, and then came we forth: Now followes what I saw in *Sepulchra Sancta*.

First,

First, I noted hanging without the gate, at the least 100 lines or strings, and in the gate is a great hole, whereas a little child may easily creepe in: whereof demanding the reason, they told mee, that the hole serued to giue victuals as, for them which liue within the Church, which are about 300 persons, men, and women, all Christians, and there they liue continually night and day, and can haue no passage in or out, but when the Turkes do open the gate for some Pilgrime: which hapeneth not sometimes in 14 daies: wherefore these Christian ligiers in the Church haue there their whole household, & boarded lodgings there builded for them.

The strings before spoken of hanging at the gate, haue each one a bell, fastned at the lodgings, and when their seruants (which are without) bring them any meate, each rings the Bell belonging to his household, and so come accordingly (each knowing his owne Bell) for receipt of their food. The seuerall sorts of Christians which I saw in this Church, I will in order describe vnto you.

First, the *Romanes*, for they bare the greatest sway of all. Secondly, the *Greekes*, for they be next in number to the *Romanes*, yet little better then slaues to the Turke. Thirdly, the *Armenians*, who haue bin so long time seruants to the Turk, that hauing forgotté their own language, they vse all their ceremonies in the *Arabian* tongue, and so I heard them. The 4<sup>th</sup> sorts of Christians are *Nestorians*, who are as slaues to the Turke, & haue no other language then the *Arabian*. The fift are the *Habassines*, being people of the land of *Prester Iohn*. The sixt are the *Iacobines*, that are circumcised Christians, but slaues likewise & seruants to the Turke.

All these (Christians in name) haue bought of the Turke their seuerall places in the Church, and by-rooms for ease, being neuer fewer in number of all these sixe sorts, then 250 or 300 continually there lying, and praying after their manner.

The places where they ordinarily vse to goe and say their deuotions

devotions are thus as I describe them, and as the *ROMANS* Priests brought me to them.

First, the Pillar whereat our Saviour was whipped.

Secondly, the place where he was imprisoned, while they were preparing or making his Crosse.

Thirdly, where the Souldiers divided his Garments.

Fourthly, where the Crosse was found by *Queene Helena*, which is at the foote of Mount *Calvarie*, and hard by it, is the Chappell of the said *Queene Helena*.

Fifthly, the place where Christ was crowned with Thornes: which I could not see, till I was glad to give the *Abashones* that kept it two peeces of silver.

Sixty, the place where the Crosse being laid along on the ground, our Saviour was nayled first vnto it.

Seuenthy, the place on the top of Mount *Calvarie* where the Crosse stood when he suffered.

Eighty the Rocke that rent at his crucifying, which is a thing well worth the beholding; for it is slit, like as it had beene cleft with wedges and beetles, even from the top to the two third parts downe-wards, as it were through the brow and breast of the Rocke: Nor is the rent small, but so great in some places, that a man might easily hide himselfe in it, and so groweth downe-ward lesse and lesse.

Ninety, the place where the three *Maries* annointed Christ after hee was dead.

Tenthly, where hee appeared to *Mary Magdalen* in the likenesse of a Gardiner.

And whence wee came to the Sepulchre it selfe, which is the last place where they vse any prayers.

From whence I went to see the Tombes of *Baldwin* and *Godfrey of Bullougue*: And returning backe to the Sepulchre, I measured the distance betweene place and place, spending thus the time from five of the clocke before night, when I came in, vntill next day at eleven of the clocke at my coming forth, writing downe all things I thought inote-worthy.

D

My

My companion Master *John Burrell* and I, being thus come forth of the Church, wee went to the *Pater Guardian* to dinner, where wee had tydings that five other *Englishmen* were arrived at the Citie gates, directing towards *Aleppo*. Their names were; *M. William Bode*, Preacher to the English Merchants, which were Liegers at *Aleppo*: *M. Edward Abbot*, servant to the right Worshipfull Sir *John Spencer*: *M. Ieffery Kirbie*, servant to the Worshipfull *M. Paul Banning* and Liegiers for them in *Aleppo*: two other yong men, the one called *John Elkins*, the other *Iasper Tymme*. These five hearing of my being there, came all to the house, and these (though they saw not my imprisonment, nor were with mee at the sight of those things, in and about *Ierusalem*) can witnesse that they were acquainted therewith at the gates, and testifie the other truths beside. These men, as also my companion Master *John Burrell*, I left behind mee in *Ierusalem*, departing thence to see other places in the Country of *Palestine*: But let me first tell you, what I obserued in the Cities situation, because I was informed before I came to see it, that it was all ruinated (albeit in the sight thereof) I found it otherwise, hauing a little Compasse about me, to set such places as I could easily come by.

Vnderstand then first of all, that the very heart of the old Citie was seated on Mount *Syon* and Mount *Moria*: to the North part whereof was Mount *Caluarie*, without the gates of the old Citie, about a stones cast and no further. But now I find this new Citie situated so farre in the North part, that it is almost quite off Mount *Syon*, but yet not off Mount *Moria*, which was betweene Mount *Syon* and Mount *Caluarie*, so that now (vndoubtedly) the South-walls of the Citie are placed on the North foote of the Hill of *Syon*. The East wall which doth confront Mount *Oliuet*. is a great part of the ancient wall, and so from the South-east angle North,

a quarter of a mile behinde Mount *Caluarie* : see that Mount *Caluarie*, which was in former times a stones cast without the City, and the appointed place for ordinary execution, I find it to be now seated in the heart or middle of the new City.

This Mount *Caluarie* is not soe high as to bee called a Mount, but rather a piked or aspired Rocke: For I noted the situation of it, both when I was at the top of it, and when I came to the Sepulchre, the Sepulchre being distant from it (I meane from the foote of it) 173. foote, as I measured it : Whereupon I conclude, that the place of buriall, which *Ioseph of Aramathea* made for himselfe, was from the foote of Mount *Caluarie*, 173 foote Westward, in which place is the Sepulchre of our Saviour.

The Sepulchre it selfe is two foote and a halfe high from the ground, eight foot in length, and foure foote broad wanting three inches, being couered with a faire stone of white colour.ouer the Sepulchre is a Chappell builded, the North wall whereof is ioyned close with the North side of the Sepulchre and the Chappell is of like stone as the Sepulchre is, consisting of fiftene foote in breadth, sixe and twenty foote in length, and aboue forty foote in height.

In this Chappell are alwaies burning thirty or forty Lampes, but vpon Festiuall dayes more, which are maintained by giftes giuen at the death of Christians in *Spain*, *Florence*, and other parts, to be kept continually burning, and the giuers of these Lampes haue their names ingrauen about the vpper edges of them, in letters of gold, standing in a band of gold or siluer.

This Chappell is enclosed with a Church, and yet not it onely, but therewith is circled in all the before named holy places, viz. where Christ was whipt : where hee was in prison : where his garments were diuided : where the Crosse was found : where hee was



crowned with Thornes : where hee was nailed on the Crosse : where the Crosse stood when hee suffered : where the vaile of the Temple rent : where the three *Maries* annoynted him : where he appeared to *Mary Magdalen* : and in briefe, all the most notable things, eyther about Mount *Calvary*, or *Iosephs* field of *Aramathia*, are inclosed within the compass of this Church, which was builded by the fore-remembred *Queene Helena*, Mother to *Constantine* the Great, shee being (as I haue read in some Authors) an English woman, and daughter to King *Coel*, that builded *Elschefer* : which being vied to them, they denied it. I measured this Church within, and found it to bee 422 fadomes about : the one side of it likewise I found to bee 130 fadomes : Thus much for Mount *Caluarie*, which is in the midst of the City now.

From the North-east angle of the City, to the North-west, is the shortest way of the City, and from the North-west angle to the South-west, is as far as from the South-east to the North-east : But from the South-west to the South-east, which is the South-wall that standeth on the foote of Mount *Syon*, I measured and found it to bee 3775 foote, which is about three quarters of a mile. Vpon this Southside of the City, is a great Iron gate, about which gate are layd 17 peeces of brasie Ordnance : This gate is as great as the west gate of the Tower of *London*, and exceeding strong, the waile being very thicke, and on the Southside 50 or 60 foote high : Soe much for the South wall and side of the City.

The North wall is not altogether soe long, but much stronger, for on the Northside it hath bene often surprised, but on the Southside neuer : and on the Eastside it is impregnable by reason of the edge of the Hill which it standeth on, which is fife times as high as the Wall.

On the Northside are 25 peeces of brasie Ordnance  
neere

neere to the gate, which is of Iron also, but what is in other places, as at the corners or angles, I could not come to see, and demand I durst not. The East wall, containing the gate where Saint *Stephen* was stoned, a little without, and to this day called Saint *Stephens* gate, I saw but five peeces of Ordnance there, and they were betwene the gate and the relique of Port *Aurea*, which is to the southward: and concerning the Westside of the City, at the gate whereof I entred at my first arriual, it is very strong likewise, and hath fifteene peeces of Ordnance lying neere together, and all of Brasse: This gate is also made of Iron, and this West wall is altogether as long as the East wall; But it standeth vpon the higher ground: soe that comming from the West, to the West wall, you can see nothing within the City but the bare wall: but vpon Mount *Oliuet*, comming towards the City, from the East, you haue a very goodly prospect of the City, by reason the City standeth all on the edge of the Hill.

To conclude, this City of *Ierusalem* is the strongest of all the Cities that I haue yet seene in my journey, since I departed from *Grand Cayro*: but the rest of the country is very easie to be entreated: yet in the City of *Ierusalem* are three Christians for one Turke, and many Christians in the country round about, but they all liue poorely vnder the Turke.

Now concerning how the country about *Ierusalem* lyeth, for your more easie and perfect vnderstanding, I will familiarly compare their seuerall places, with some of our native English Townes and villages, according to such true estimation as I heare made of them. Imagine I beginne with *London*, I meane much vpon the point of distance.

The City of *Bethleem*, where Christ our Saniour was borne, is from *Ierusalem*, as *Wansworth* is from *London*, I meane much vpon the point of distance.

The plaine of *Mamre* is from *Ierusalem*, as *Gnifford* is from *London*: in which place or neere to it, is the City of *Hebron*, where our Father *Abraham* lyeth buried.

*Beerſheba* is from *Ierusalem*, as *Alton* is from *London*.

*Ramoth Gilead* is from *Ierusalem*, as *Reading* is from *London*.

*Gaza*, which is the South-west part of *Paleſtine*, is from *Ierusalem* as *Salisbury* is from *London*.

*Aſcalon* is from *Gaza* North-eaſt.

*Ioppa* is from *Ierusalem*, as *Alisbury* is from *London*.

*Samaria* is from *Ierusalem*, as *Royſon* is from *London*.

The City of *Nazareth* is from *Ierusalem* as *Norwich* is from *London*.

From *Nazareth* to Mount *Tabor* and *Hermen*, is ſiue miles North-eaſt: theſe two doe ſtand very neere together, *Tabor* being the greater.

From *Tabor* to the Sea *Tiberias*, is eight miles North-eaſt.

From *Ierusalem* to Mount *Sania*, is ten dayes iourney, and North-eaſt thence.

Theſe places laſt ſpoken of (beginning at *Samarin*) I was not in, but the other ſiue *Englishmen* that met mee in *Ierusalem*, comming through *Galile*, they came through them, and of them had I this deſcription; they receiued of me likewise the deſcription of my iourney through *Paleſtina*.

The place where *Chriſt* faſted forty dayes and forty nights, called *Quarrano*, is from *Ierusalem* as *Chelmeſford* is from *London*.

The River *Jordan* (the very neereſt part thereof) is from *Ierusalem* as *Epping* is from *London*.

*Iericho*, the neereſt part of the plaine thereof, is from *Ierusalem* as *Lowton hall*, ſir *Robert Wrath*'s houſe) is from *London*.

The Lake of *Sodom* and *Gemorrhah*, is from *Ierusalem*

as *Gravesend* is from *London*.

The riuer *Jordan* runneth into the Lake, and there dyeth, which is one of the greatest secrets (in my minde) in the world, that a fresh-water should run continually into this salt Lake, and haue noe issue out, but there dyeth: and the said Lake continuing still soe salt, as noe weight of any reasonable substance will sinke into it, but fleeting vpon it, as a dead Man or Beast will neuer goe downe. And further note, that what filth soeuer is brought into it by the Riuer *Jordan*, or any other substance, it flecth continually vpon the water, and being tossed thereon by force of the weather, in time it becommeth a congealed froth, which being cast vpon the bankes, and there dried by the extreame heate of the Sun, becommeth blacke like pitch, which in that country is called *Bitumen*, whereof I haue brought some with mee from thence. This Lake is about eight or nine miles broad, and about eighty or a hundreth miles long: the length stretching from the North, where the Riuer *Jordan* falleth into it, to the South-ward, and hath noe farther issue.

The fields where the Angels brought tidings vnto the shepheards, lyed from *Ierusalem* as *Greenwich* doth from *London*.

Mount *Oliuet* lyeth from *Ierusalem* as *Bow* from *London*.

*Bethany* is from *Ierusalem* as *Blackwall* is from *London*.

*Bethphage* is from *Ierusalem* as *Mile-end* is from *London*.

The valley *Gethsemane* is from *Ierusalem*, as *Ratcliffe Fields* lie from *London*.

Brooke *Cedron* is from *Ierusalem*, as the ditch without *Algate* is from *London*.

Mount *Syon* is neere adioyning to *Ierusalem*, as *Southwarke* ioyneth to *London*.

Thus haue I deseribed to the City of *Ierusalem*, as it is

is now built, with all the notable places therein, and  
 neere vnto the same, and the Country about; by which  
 comparisons you may wee vnderstand the situation  
 of most parts of the places neere vnto it: and thereby  
 you may perceiue that it was but a small country, and  
 a very little plot of ground, which the *Israelites* possessed  
 in the Land of *Canaan*, which as now is a very barren  
 Country: For that within fifteene miles from *Ierusalem*  
 the Country is wholly barren, and full of rockes, and sto-  
 ny: and vnlesse it be about the plaine of *Iericho*, I know  
 not any part of the Country at this present that is fruit-  
 full: what it hath beene in times past, I referre you to  
 the declaration thereof made in the holy Scriptures:  
 My opinion is, that when it was fruitful, and a Land  
 that flowed with Milke and Hony, in those dayes  
 God blessed it, and that asthen they followed his  
 Commandements, but now being inhabited by infi-  
 dels (that prophane the name of Christ, and liue in all  
 filthy and beastly manner) God curseth it, and so it  
 is made barren: for it is so barren that I could get no  
 bread when I came neere vnto it: For that one night  
 as I lodged short of *Ierusalem*, at a place called in the  
*Arabian* tongue, *Cuda Chenaleb*, I lent my Moore to a  
 house (not farre from the place where wee had pitched our  
 Tents) to get some bread, and hee brought me word that  
 there was no bread there to bee had, and that the man of  
 that house did neuer eate bread in all his life, but onely  
 dried Dates, nor any of his household: Whereby you may  
 partly perceiue the barrenesse of the Country at this  
 day, is onely as I suppose by the curse that God layeth  
 vpon the same: for that they vse the sinne of *Sodom* and  
*Gomorrab* very much in that Country, whereby the  
 poore Christians that inhabite therein, are glad to mar-  
 ry their daughters at twelue yeeres of age, vnto Chri-  
 stians, least the Turkes should rauish them: and to con-  
 clude, there is not that sinne in the world, but it is vsed  
 there

thereamongst those Infidels that now inhabite therein, and yet it is called *Terra Sancta*, & in the *Arabian* tongue *Cutha* which is the holy Land, bearing the name onely and no more: for all holinesse is cleane banished from thence by those Theeves, filthie Turkes and Infidels that inhabite the same: And hauing my certificate sealed by the *Quadrian*, and a letter deliuered vnto me, to shew that I had washed my selfe in the Riuer of *Iordan*, I departed from *Ierusalem*, in the company of the Moore, that holpe to get mee out of prison, leauing Master *Edward Abbot*, *Ieffrie Kitchie*, Master *Iohn Elkins*, *Iasper Tymme*, and Master *Bedle*, the Preacher (whom I met there by chance, not knowing of their coming) behind me in *Ierusalem*, and which grieued mee most, the Gentleman of *Middleborough*, called Maister *Iohn Burrell* that I met withall at *Grand Cayro*, that had borne mee, company from thence to *Ierusalem*, forsooke mee there, and stayed also in *Ierusalem* with the other fise *Englishmen*, and soe was I left alone to the mercy of my Moore that kept mee company, and neuer left mee till I came to *Grand Cayro*. Now what happened vnto mee in my traouelling from *Ierusalem* to *Cayro*, and from thence to *Alexandria*, where my ship lay, I will heereafter declare.

Departing from *Ierusalem*, wee got safely to *Rama*, and from thence went to *Ascalon*, and so to *Gaza*, that lyeth vpon the Borders of the Deserts of *Arabia*: at one of those two places I hoped to haue some passage by water, either to *Alexandria* or to *Damietta*, but sayling thereof, I was in a maze and knew not what to do; whether I were best to go backe againe to *Ierusalem*, or to put my selfe desperately into the hands of the wilde *Arabians*, to bee by them conducted to *Grand Cayro*: one of those two courses I must of force take, so there was no hope of passage, and yet I had another hope, but to no end; which was, that I should finde passage at

*Ioppa*, and for that cause I stayed at *Gaza*, and sent my Moore to *Ioppa* to seeke for passage, but there was none to bee had. At last considering with my selfe that my hault into *Egypt* was great; for I had left my man *Waldred* in *Cayro*, with my stocke of one thousand two hundred pounds, and my ship lay in the roade of *Alexandria*, with sixty men in her, and whether they would depart without me, or no, I knew not: for that, when I went from them to goe v<sup>p</sup> the Riuer of *Nilus* to *Cayro*, I had no intent to goe for *Ierusalem*, My businesse standing at that point, was forced to this extremity, to make away all the money I had about mee, and to put my selfe into the hands of two wilde *Arabians*, that vnderooke to carry me and my Moore (without whom I durst not goe) to the Citie of *Cayro* in foure dayes, if I would pay them foure and twenty Sultans of Gold, when I came to the *Meteris* neere to *Cayro*, and vpon that condition, they would deliuer mee safely there, otherwise they said that they would carry me prisoner with them, or else cut my throte; And soe agreeing with them, by my Moore that spake for mee, and withall warranted mee to goe safely, swearing that he would not leaue me by any meanes: the two wilde *Arabians* provided two good Dromidaries for vs to ride on, I & the Moore riding before, and the *Arabians* behind vs, two vpon each Dromidarie, and so departed from *Gaza*, about two of the clocke in the afternoone, and rode a hard pace: those kind of beasts going so hard, that within foure houres I was so weary, that I desired them to suffer mee to light downe to rest mee, which wee did about sixe of the clocke in the euening, and being alighted, the *Arabians* tyed the Dromidaries two forefeete together, as their manner is, making them kneele downe: which done, wee sat downe to eate a few Raisins and Bisket, such as wee carried in our Alforges; but in the meane time, one of our Dromidaries brake his strings, being but a small peece of a basell, and ranne backe



backe againe towards *Gaza*; whereupon one of the theeues tooke the other Dromidarie, and made after him vntill both hee and the other that broke loose and ran away, were both out of our sight: then the other *Arabian* that staid behind with vs, ranne after them, and we were left alone in the wilde Deserts of *Arabia*; at last, night approaching, and both our guides, and Dromidaries being gone, wee were both in no small feare, what would become of vs: in which case, leauing my Moore with my Alforges (wherein wee carryed our victuals) I went vpon the top of a sandy hill, not farre from thence, to see if I could espy our two theeues; but I was no sooner vpon the top of the hill, but I saw foure wilde *Arabians* come running towards mee, from the other side of the sandy hill: which I perceiuing, ranne in great hast to my Moore, yet I could not runne so fast, but one of the theeues was at my heeles, and drawing out his sword, bad my Moore deliuer mee vnto him; but the Moore made him answere, and bad him search mee (for hee knew well that I had nothing about mee worth any thing, onely my hairecloth Coate) and said further vnto him: this *Guaire* (which is as much to say as vnbeleueer) is to bee conducted to *Cayro* in foure dayes, by two of your companions, and therewith named them vnto him: whereunto they all made answere and sayd, that if it were true, they would doe me no hurt, but if their companions came not againe with their Dromidaries, then they would carry vs away with them; but within two houres after in the night time, my two *Arabians* came againe with their Dromidaries, and then they were all fellow theeues. And wee gaue them a few Raisins and a little water, and so departed, and the fourth day at night wee came to a place where the *Arabians* had Tents, and there they gaue mee some Camels milke, and beheld me so earnestly, as if they had neuer seene a white man before. From thence wee departed, and the next night wee came to

*Salhia*, where being sore shaken in my body, (notwithstanding I was rolled with rollers) I was constrained to give over my Dromidaries, and to get Horses, which they procured there of some of their acquaintance. This Dromidary is a kinde of beast like vnto a Camell, but it hath a lesse head and a very small necke, but his legges are as long, and there is no more difference betweene a Camell and a Dromidary then there is betweene a Mastie-dog and a Greyhound: those beasts eat but little, and drinke lesse, for they dranke not as long as I was with them; and it is sayd, that they will not drinke in eight or ten daies together, but cannot abstaine soe long from meate. And by this you may see, that I was as farre in foure daies, as I was going in twelue daies before: I thinke a good Horse will run as fast, but not continue it: their pace is a reaching trot, but very hard and quick.

From the edge of *Salhia*, which is vpon the Eastside of *Gozan*, I tooke Horse: But the reason why the *Arabians* did grant to get mee Horses, was not because they pitied mee for my wearinesse, but for that they durst not goe any neerer to the inhabited Country with their Dromidaries, and there one of them stayed, and the other went with mee to *Metoria*, from whence I sent my Moore to *Cayro*, to fetch me their hire, and there I payd them that let me the horses, sixe peeces of Gold, and gaue the two wild *Arabians* twenty foure peeces of gold, and therewith they deliuered mee in safety into the custody of my Moore, within three miles of the City *Cayro*, where I was welcome by the Consul and others there resident, and there I payd my honest Moore sixe peeces of Gold, and bought diners prouisions for him to furnish him in his journey to *Mecha*, in wich journey, as hee returned againe he dyed.

In *Cayro* I stayed two dayes, and the seauenth night after I came to *Bullack*, and there tooke boate, and in three dayes I got downe the Riuer of *Nilus* to *Rossetta*, and there

there taking horse with a *Lanizarie*, I fell into greater danger then any I had during my iourney; for that betweene that Towne and *Alexandria*, there were diuerse great *Lanizaries* that came from *Constantinople*, that were newly landed at *Alexandria*, who hauing tyred their horses, would haue taken our two Mules from vs, which my *lanizarie* refused them, and therewith drew out his sword, and they to be reuenged, came running to take mee, and hauing layd hands vpon me, foure of them beat mee cruelly, and draue me to the passage that was hard by, and there would haue killed me, which my *Lanizarie* perceiuing, and seeing that nothing could appease them but our two Mules, after hee had beene sore wounded, he deliuered them vnto the other *Lanizaries*, or else I had there beene slaine, after my long and wearie iourney, being within fise miles of my ship, that lay in the Roade at *Alexandria*: and soe hee being forewounded, and I well beaten, at last we got to the gates of *Alexandria*, but it was soe late that wee could not get in, but were forced to stay all that night (till morning).

vpon the hard stones, and in the morning I got

aboord of my ship, when I had

beene from it fifty dayes:

And soe I ended my

Pilgrimage.

*FFNJS.*